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The AMERICAN FRIEND

[AUGUST 30, 1951]

A PRAYER FOR TEACHERS

O GOD OUR FATHER:

We implore thy blessing on all the men and women who teach the children and youth of our nation, for they are the potent friends and helpers of our homes. Into their hands we daily commit the dearest that we have, and as they make our children, so shall future years see them. Grant them an abiding consciousness that they are co-workers with thee, thou great teacher of humanity, and that thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stories of character and ability which thou hast hidden in them.

Teach them to reverence the young lives, clean and plastic, which have newly come from thee, and to realize that generations still unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. Gird them for their task with thy patience and tranquillity, with a great fatherly and motherly love for the young, and with special tenderness for the backward and afflicted. Save them from physical exhaustion, from loneliness and discouragement, from the numbness of routine, and from all bitterness of heart . . .

Do thou reward thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day, do thou show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it. Amen.

WALTER RAUSCHENBUSCH

Education Day—September 9

For Life

OUR INCOMPARABLE SAVIOR

By William W. Clark

A CREED (Continued)

I believe in Jesus . . . our incomparable Savior.

The implications of this phrase are enormous. For background it clearly indicates man's tragic, sometimes wicked, often helpless predicament on earth. In promise it inevitably suggests the solution to man's problems, salvation, a future beyond tragedy, achieved not this side of the valley of the shadow but the other side. It claims that the agency by which man is able to be saved from his sin and impotence, to go through tragedy to triumph, is, beyond all compare, the Nazarene. It is Jesus Christ, and Him crucified.

Out of the heart and life of sensitive man some such declaration as this "I believe" is inevitable. It is the only sustenance by which a man may nourish himself in preparation for facing the facts of human existence. We have passed through an age when we have indulged in a type of wishful thinking and superficial believing that has made the word "sin" an ugly, distorted, superstitious affair which is to be deplored and the use of which is to be outlawed in polite society, rather than the factual acknowledgement which it is of a fundamental predicament in man's personality which must be dealt with realistically. But the time has come again when we cannot afford the luxury of such an ivory tower. If man is, among other things, a deep-dyed, egocentric sinner, the fact must be admitted and something must be done about it if it can (and it can!).

Man's Progress

Consider this. There is nothing in the animal world to compare with man's art, his science, his industry, nor even his heroism; but also there is nothing to compare with his disease, his vice, his violent emotional disturbances, his wars and his slums. In his long ascent from some hypothetical evolutionary slime he has developed wonders of the intellect and refinements of passion, as well as wonders of highly specialized and infinitely complex integrations into communities; and yet never throughout the ages has he been so shatteringly and so justifiably terrified of the future. All this, and Hell too! Amazingly, he finds himself to have evolved in his potential not only for bliss but for agony.

Friends, within myself I do not find, nor in any other person of my acquaintance, the way to cut this Gordian knot. That there are forces and powers within men by which the solution may come, if they can be set in motion, I have not the least doubt. Neither do I doubt, knowing what I do of myself and others, that the inspiring and empowering factor comes to us from without through the gracious self-offering of God in His Son. Men have sought answers to their predicament by rationalism and by superstition, by seemingly wise expedients or by mysterious ceremonies, but have only involved themselves more deeply in their dilemma. To them, to us all, God has come in forgiveness and love, bearing a cross, atoning for our sins.

The Challenge of Paul

I cannot refrain from quoting at this point the challengingly apt sentences found in Paul's first letter to the Corinthians,

> "For to those who are on the way to destruction, the story of the cross is nonsense, but to us who are to be saved, it means all the power of God. For the Scripture says,
>
> 'I will destroy the wisdom of the wise,
> And I will thwart the shrewdness of the shrewd!'
>
> "Where now is your philosopher? Your scribe? Your reasoner of today? Has not God made a fool of the world's wisdom?
>
> "For since in God's providence the world with all its wisdom did not come to know God, God chose, through the folly of the gospel message, to save those who had faith in him. For Jews insist upon miracles, and Greeks demand philosophy, but we proclaim a Christ who was crucified—an idea that is revolting to Jews and absurd to the heathen, but to those who are called, both Jews and Greeks, a Christ who is God's power and God's wisdom. For God's folly is beyond the wisdom of men, and God's weakness is beyond their strength.
>
> "For consider, brothers, what happened when God called you. Not many of you were what men call wise, not many of you were influential, not many were of high birth. But it was what the world calls foolish that God chose to put the wise to shame with, and it was what the world calls weak that God chose to shame its strength with, and it was what the world calls low and insignificant and unreal that God chose to nullify its realities, so that in his presence no human being might have anything to boast of. But you are his children, through your union with Christ Jesus, whom God has made our wisdom—our uprightness and consecration and redemption, so that as the Scripture says,
>
> 'Let him who would boast,
> boast of the Lord!' "
>
> (I Cor. 1:18-31)

Some may well say that this is a ridiculous traditionalism which takes no account of man's scientific enlightenment. But all I ask is that we set aside our familiar assumptions and simply take a good look at the world we live in, as it is.

The Elite Fail

It is our men of science, brilliants all, who have produced that marvel of progress the atom bomb. It is the statesmen of the world, the elite among men, who have so conducted affairs that the use of the bomb is almost guaranteed. As for the "religious," those whose faith is wrapped up in miracles, see how either they become fanatics in this world, with violent abuse for their opponents, or they let the world go to Hell while they, the select of God, prepare for their own private world to come. Surely it is being merely realistic to recognize that there is no salvation along these paths.

The answer Christianity proposes, the solution it offers to all men, comes in terms of a bold affirmation of faith. I cannot prove this to any man; and yet every man can find out for himself how true it is that nothing but the cross is broad enough and deep enough and high enough to save humanity.

"In the cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime."

(To be continued)

THE AMERICAN FRIEND Old Series, Vol. LVIII, No. 18 New Series, Vol. XXXIX, No. 18
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorials . . .

Views and Previews

Get ready for Christmas! How does one get ready for the world's greatest day? It is not a problem to be solved with the calendar alone. It is chiefly a question to be answered by the heart!

Four months from now the holiday season will be here. Christmas, as observed by us, tends to turn inward—it is *for us,* so we feel, and especially *for our children.* It is rightly a great family day and season, but we must remember the families that are broken and harassed by fear and hunger.

Will there be packages by our Christmas trees for these? Better still is the question, will there be a package in their hands, from us, on Christmas day? If so, we need, as Meetings and families, to plan now. Elsewhere in these pages are appeals for Christmas packages for children. Friends can also write to our Board of Missions at 101 South 8th Street, Richmond, Indiana, and to the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania, asking for suggestions.

A church Christmas tree, early this fall, might be one method of getting our Christmas gifts on their way, and thereby preparing us in spirit for the world's greatest day.

* * * * *

The story of the Ragoli Bible in these pages, written by Helen K. Ford, is a thrilling experience in the work of missions. Many church members and others tend to think of missions in terms of a frantic evangelist proclaiming to near naked savages, trying to persuade them that "civilized" ways of living are better than their own. Not all of the ways and methods of all missionaries can be defended, but there are myriad ways in which the patient, thoughtful service of missionaries helps in the transition through which the most remote corners of the earth are passing. These transitions are inevitable. The "missionaries" of commerce have seen to that. Steadying influences are needed in these transitions which, at best, are too rapid to be wholesome, and are therefore painful and fraught with danger. Missions have often furnished the educational and literary training that helps to enlighten the peoples involved and tends to save them from an ensuing slavery to an invading commercial people. The world's greatest literature has, through the work of our mission in East Africa, been made available to the tribes of that area. It had to be made truly *available* not only by a translation but also by training them to be readers.

* * * * *

In the next issue of this journal will appear a picture of missionaries in preparation for service in Africa, Jamaica and Jordan (formerly Palestine) together with resource persons and leaders. This school of training was held for three weeks at Quaker Hill, in Richmond, Indiana. The idea of a group training or preparation program is excellent. It gives the opportunity to those who represent us abroad to sense, in advance, some of the problems they will face, to get a "time exposure" to the philosophy and science of missions for today as well as to stir the springs of motivation for service. Those of each field begin to see the problems of the other fields. It would also be profitable for those who are responsible for our departments of service in the Five Years Meeting to meet, share and understand the problems each is having. Our services must be *united* services, if we are to carry a balanced work which will assure our future life and service.

* * * * *

The cause of peacemaking for the world may take a long and devious course. Proposals and counter proposals, words upon words may test our patience, but they are better than war. The Soviet Union has made the most recent proposal which America has labeled as mere propaganda. Indeed it may be, but the test would be a counter proposal by the United States which would go much farther in providing inspection and enforcement by the United Nations. Russia would in all probability turn it down, but it would leave the U.S.A. and the forces of the U.N. rather than the U.S.S.R. posing before certain areas of the world as the champion of a rejected peace. The masquerade under so-called "Peace" which has been the practice of Kremlin policy in recent years needs to be shown up at every opportunity. We should always "go them one better." Until the Soviet leaders reveal more sincerity by following through cooperatively in their obligations to the U.N., there is plenty of reason for mistrusting their policies. Let us call their hand by making a better proposal.

* * * * *

This is "Yearly Meeting Month." August has come to be the most popular month for Yearly Meeting sessions. Next to it is the month of June. Sixteen Yearly Meetings on the North American continent hold their sessions wholly or partly in August. In the Five Years Meeting, there are five which hold their annual session in that month. This is often due to the desire to accommodate the farmers whose work is most lax at that time, and to get the children and young people into the life of the Yearly Meeting. August is a "big" month among Friends. Incidentally it is a *hot* month. If the weather has any influence on our spiritual life, then it should relax our bodies, minds — and tensions.

* * * * *

In the previous issue of this journal, the Board on Education of the Five Years Meeting of Friends proposed the observance of an education day on September 9. Why not? It is an excellent time, when teachers and students are returning or preparing to return to schools and colleges, to focus the attention of the church to her responsibilities in the educational life

of the community. Not only should Friends be concerned for their own schools and colleges, but also for their teachers and young people in the public schools. This observance should rest on religious motivation. The prayer on the front cover of this journal suggests the attitude of the sponsoring board of the Five Years Meeting.

* * * * *

The National Council of Churches in the U.S.A. is now considering its future site for headquarters. A committee under the chairmanship of Harold Stassen will meet soon to review the possible sites and the invitations of several cities. It seems clear to this writer, who is not without bias on such a problem, that it should not be on either coast, but near the center of population. That means somewhere in the midwest. Several cities, or groups in them, are urging their case as a location for the National Council. Among them are New York, Cleveland, Chicago, Columbus, Cincinnati, Indianapolis and St. Louis. Remembering that readers of this journal live in all of these cities, none-the-less ye editor casts his vote first of all in the negative — *it should not be New York or environs.* Where then? In answer we run another editorial hazard when we urge — Columbus, Ohio.

E. T. E.

The Ragoli Bible

How a Bible Came to Be

By Helen K. Ford

The story of the Ragoli Bible is a fascinating one, telling of patience and persistence, of gifted natives and devoted missionaries, of diligence and imagination. Helen Ford, who served in Kenya Colony under the American Friends Board of Missions, writes here of that inspiring story. This article is taken from a slightly longer story appearing in The Bible Society Record. *It is expected that 40,000 copies of the Ragoli Bible will be supplied by the American Bible Society to the people of Kenya Colony in the next five years. Although the two men primarily responsible for this work are now gone, their work lives on through the growth of Christianity in Africa.*

IT was 1906. A missionary preacher and builder wrote a penciled note on a chip and sent an African with it to a fellow missionary some distance away. Wonder of wonders, the chip "talked" to the white man, and the messenger was sent back with a saw. Brave lads came to the mission schools to learn the so-called white man's magic.

Now, forty-five years later, the whole Bible goes to them in their own dialect. Forty-five years ago they had no word for writing, no word for book; now more than 100,000 have completed the fifth grade in the North Kavirondo Mission schools, where for some years the enrollment has been around 40,000. These people live in the Kenya highlands east and northeast of Lake Victoria, in one of the most thickly settled areas of Africa. The Maragolis are more numerous than ony one of the other seven or eight tribes who have learned to read their dialect. This Bible will serve them all.

The Work of Emory Rees

In 1906 Emory Rees and family joined the four-year-old Friends' Industrial Mission after having spent a term in South Africa among Bantu people. Having learned the grammatical construction of the Bantu languages, Emory Rees proceeded to reduce the Ragoli to writing and to work out a Ragoli grammar, which has been more useful through the years. After trying out several Africans in translation work, he found a young teacher, Joeli Litu, who was patient and more intelligent than many. With him he tested out the meaning of words. A portion of Scripture was translated each week and used for the Sunday-school lesson. Eventually, in 1914 the Gospel of Mark was printed.

A Shirt With a Pocket

It became important to have a shirt with a pocket in which to carry the Book. Finally, in 1928 the whole New Testament was published by the American Bible Society. Such rejoicing, as the news ran like wildfire from one end of the field to the other! Some walked sixty miles just to buy a New Testament, fearful the supply might be gone before they arrived. Crowds came daily.

Emory Rees, for health reasons within his family, never returned to Kenya after 1927; so Jefferson W. Ford, with the aid of the same Joeli Litu, began translating the Old Testament. Week by week a Portion came off the little mission press and was used in the Sunday schools. Daniel, Jonah, Ruth and Joel were printed in booklet form; then the first four books of the Pentateuch; and finally Psalms and Proverbs. It now needed a book bag or a basket to carry the booklets they had bought one by one.

As they listened to Jefferson Ford read from this Bible, portions they did not have in print, again and again one and another would come at the close of the service and ask, "Where can *we* buy a big Bible like yours in our language?" When shown that it was in English, which he had translated as he read, their faces fell in disappointment. From year to year the demand for "the whole Bible in our language" grew in persistency.

Jefferson Ford's Labors

Through 1929 to the end of 1938, Jefferson Ford had the care of all the churches, which meant many all-day meetings and personal conferences; yet he found time to give whole days to translation work, and many early and late hours before and after meetings. One day stands out in memory. We found the day unexpectedly free, so drove to Joeli's house to ask him to give the day. He thought he couldn't, because his wife was away and he was alone with the small children. After some persuasion he found a neighbor to care for the little ones. Esther was the Book. Joeli translated from the Swahili language, while Jefferson Ford checked with the English and wrote the translation down. There were frequent stops when the meaning of the verse had not been fully understood. Jefferson Ford would then translate from the English and ask Joeli to express the thought again in his own words. Thus it went down on the paper. The evening meal was getting cold; Joeli was standing at the door to read, while Jefferson Ford moved over by the window to utilize the last rays of daylight. When visibility was no more, Joeli said, "Bwana, may I come back tonight to finish?" By lantern light they worked into the night until Haman was hanged! With a

sigh of contentment Joeli said, "I'd better go now."

Unknown Words

Joeli Litu, a natural philosopher, with a larger vocabulary than most, had learned much from Emory Rees about the importance of the choice of words in expressing a thought. The clock could tick on, but until Joeli felt satisfied that he had just the right word, it wasn't written down. Well I recall the hours, even days, that the word "scab" in Isaiah 3:17 held up the work. People with scabs of different types were hunted up, yet no word seemed to fit the text. Finally after much discussion and meditation someone recalled a scabby disease, rare now, with which, if a boy or girl be afflicted, they were not allowed to marry. With everybody satisfied, the work progressed until the word "coral" appeared. People living 600 miles from the coast had needed no such word. After every piece available had been felt and studied, with pictures and explanations of how it is formed, a phrase was coined to express what it most resembles in their country. Numbers of words taken from the English were already in common usage, such as "ishirti" for "shirt" and "ikona" for "corner." At times it was found that a Ragoli word had a different and offensive meaning in another dialect, so an inoffensive Ragoli word was substituted . . .

Every session of translation and proof reading was begun with prayer for guidance; and so, month by month, sometimes only four or five days in a month, then year by year, the translation work progressed. After a Book was completed in pencil, Joeli read it through carefully to check on the clearness of thought and made corrections when he felt he could improve the wording. Then the usual missionary's secretary — his wife — made three double-spaced typewritten copies. After that she read the English, phrase by phrase, while two missionaries watched the typed copies to be sure every thought was included and properly punctuated. It took another reading to check uniformity in spelling. Many pages had to be retyped. By March 1939 the last manuscript was completed and the whole turned to Emory Rees for extra checking. Shortly after he sent in the last of the Old Testament manuscripts, he slipped into heaven to hear the satisfying "Welldone" of his Lord.

It was the last day of 1946 that the proofs of the Old Testament began to arrive in Kenya by air. What deep rejoicing it caused! . . .

Joeli Litu again began spending his days with us as the proof sheets came through. It was taxing but thrilling work. Everyone wanted it to be as nearly perfect as possible . . .

Before the proof-reading was completed Joeli could not always get away from home duties sixty miles south, so we tried out the teacher in the Bible Institute who is a member of the same clan. He, James Sangura, has the same spirit of thoroughness, is younger and has an unusual memory as well as an analytical mind. We found the freshness of his thinking, plus a respect for Joeli's work, very helpful. The result was that he was used more and more.

Revising the New Testament

Early in 1948 the Translations Secretary of the American Bible Society suggested that we revise the New Testament while decisions of spelling and the like were fresh in our minds. With consuming interest that work went forward when there was no proof to be read. Again James Sangura was used. Moreover, now there are a goodly number who read English well—high school and college graduates. They were asked to send in any verse or portion of the New Testament which did not seem to say the same as in English. These were retranslated . . . There was the seemingly endless task of unifying spelling — unifying it, when daily one was reading letters and notes in which every scribe spelled as inclined.

We thought the revision of the New Testament would be done years later, but to our joy the Bible Society began setting it up in March of 1949, and we came to the States to proof read it. Jefferson Ford was ill, but the desire to complete that task for the people of Africa burned like a fever in his soul. Between physical fevers, caused by lympho-sarcoma, he patiently, painstakingly worked on the proof of the New Testament. He fought to live to complete it, but from Acts 9 on, others who had worked with him completed the sacred task.

And what will it mean to the Africans? A complete book to read in their own language, and that Book the Word of Life, God's own Word written for them, the one Book that can speak to their hearts and minds . . .

[There has been such eagerness to own the New Testament;] what will it be this year when they will be able to buy the *whole Bible!* . . . A day longed for, pleaded for, inquired after for years; some no longer live who waited for this day, but thousands may have it from now on. . . . There will be high excitement and hilarious rejoicing by many. There will be worshipful, deep gratitude and quiet joy among those who know something of the toil and long years of waiting. For those who worked on it and watched it grow, there will be joy too deep for words . . . the day the first copies of the whole Bible arrive in North Kavirondo, Kenya, East Africa.

GOING TO OXFORD?

Quaker Tercentenary Plans August 9-16, 1952

In a brief and sensitively written article in a recent issue of *Friends World News*, Elfrida Vipont Foulds tells about the plans which Friends in the northwest of England are making to commemorate the three hundredth anniversary of the beginning of the Quaker movement. Tercentenary observances will start on Saturday, August 9, 1952, three days after the close of the World Conference at Oxford, and will last for a week.

During that time Friends, in groups of about thirty, will live in towns and villages hallowed by memories of the early Quakers — Lancaster, Sedbergh, Ulverston, Yealand, and Morecambe, to name only a few. From these centers they will journey by coach through the area which George Fox travelled in the summer of 1652 when, leaving Pendle Hill behind him, he turned his steps north and west, finding as he went a great company of Seekers waiting to receive his message. Finally his mission led him to Swarthmore Hall.

Spirit of Rededication

"It was a journey which began with a vision and ended in a dedicated home," Elfrida Foulds reminds us, and now three centuries later "we shall come together in a spirit of rededication to bear our testimony and to pray for guidance, in the sure faith that God has still fresh visions to reveal to his Seekers and that every Friend's home the world over is a potential Swarthmore Hall."

It is planned that the members of each group will meet for regular periods of worship and discussion, and on at least two occasions all the groups will come together in a united meeting, one to be held at Kendal and the other at Lancaster, where both George and Margaret Fox suffered terms of imprisonment. On the Sunday of Commemoration Week local Friends will welcome the visitors in their meetings . . . "many of the meetinghouses are very old and most of them have historical associations. As Friends from all over the world gather to worship there, surely they will be conscious not only of the past but of the present with its daily opportunities."

Reliving History

It will be possible for Friends to join excursions to the Yorkshire Dales and to part of the lovely English Lake District; to climb Pendle Hill, and to cross the sands of Morecambe Bay on foot as their fore-fathers did. At an evening meeting of Friends Historical Society,

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To Trail's End—V

From the Plains of Nebraska

This travel review ends the story of visitation in Nebraska Yearly Meeting. In the next issue of The American Friend, *a review and appraisal of aspects of Five Years Meeting life, both East and West, will be given.*

Towards New Hope

THE plains gave way to hills and the hills levelled again into plains as we drove from Pleasant Valley and the Hodges to Hay Springs and the Allens, two hundred miles north. A tornado had swept across our path the night before and the ravaging winds had left their marks along the highway.

A thin mist veiled the landscape as we drove through the hills that rim the Platte Valley. There is always something tantalizing about mist-veiled hills. One continually wonders what scenery he is missing, what heights and depths may be barely out of view. But there is also something like an eerie Eden that suggests the primal purity of creation—yet in the making—from which the veils of mist will gradually be dispelled.

Mist had turned to the more familiar realities of a cold rain as we came to Hay Springs, Nebraska, and to the home of Ernest and Blanche Allen. The Daily Vacation Bible School was on as we arrived and the Allen home, showing every sign of being incorporated into the service of the New Hope Meeting, was full of little children from the community. Their small fingers were fashioning paper symbols of spiritual truths. There was eagerness in their faces — here Christian education was "clicking."

Not only in teaching, but also in the transportation of the pupils, the pastor's home was responsive and helping to serve the need. It was a happy experience to ride with Ernest Allen delivering this precious cargo of children to their homes. They filled the auto to overflowing (how many of them we do not know) and this traveling Friend was somewhere under or among them, loving every minute of it. Farm homes are often miles apart and the collecting and returning of these little Quakers and others to their homes is no small service by Ernest Allen. In the evening meeting we were happily impressed with the next level of growth — the youth and young Friends. Ernest Allen brings a rare spirit of concern and service as pastor of the Meeting.

The Knights, Pembertons, Ellemans and Elliotts have to watch their step if they are not coralled by this Friend and tagged as "relatives." The wife of Ernest Allen, being the daughter of Robert Knight, could not escape the "tagging." Ernest and Blanche Allen have "adopted" two Latvian boys for whom this is a happy home. The boys have moved from the Displaced Persons status to that of the well and permanently placed, with the other children of the Allens.

The name of the Meeting is New Hope, and our visit there left the name and spirit lingering in our mind as we made our way yet farther North. Such links are living and vital. Here as in other Meetings the pastoral home is deeply concerned for the work at large.

"Empire" of the North

The highway to Vale, South Dakota, runs through the Black Hills. There Martin and Nettie Williamson serve the Empire Friends Meeting while also carrying a full load of farming.

On the first day of June, on a hairpin curve of the Black Hills, we turned on the car radio and heard a voice saying, "The midwest is sweltering under unseasonable heat." Indiana was listed among the afflicted areas. But here — here in the Black Hills, turned white by an old fashioned blizzard, we were stuck in eight inches of snow in temperatures below freezing. The Williamsons had heard a broadcast, so we discovered later, from the village near which we were unpleasantly anchored, announcing, "An Indiana car has just gone by here. It will come back soon." Accurate prediction—it did!

We finally came to the village of Vale on a snow swept plain. But the end was not yet! "How can one get to Martin Williamsons?" we asked of two boys across the street. "That's easy," promised a cheerful Indian lad, grinning from ear to ear, "You go east and . . ." And so again . . .

What is so rare as a day in June, even with a snow blizzard, if the road through it finally ends at the home of Martin and Nettie Williamson. Rarely has a warm, clean, well-lighted home been so welcomed. Though "an exile from home," that simple splendor did not "dazzle in vain" for the traveller. Never was a good steak supper served more royally!

The weather did not permit a public meeting, but an evening with the Williamsons and their neighboring son and his family amply rewarded the traveller. During the evening and the following morning we exchanged stories and experiences from the romantic, yet true, stories of Friends and Friendly life. Friends, don't forget the Williamsons and Empire Meeting in your travels. Once you have met the Williamsons, you have found something "for keeps!"

Where Friends "Federate"

As quickly as snow may fall in June, just as quickly it can disappear. The snow still bedecked the mountains and gave a summer "Christmas" trimming to the pines as we returned south the following day, but once out of the Black Hills, a clear road wound away toward the Platte Valley and down it to central Nebraska. Four hundred and thirty miles, the speedometer reported as we arrived at Alda.

Now and then the smaller churches in a community discuss a possible union of their forces in order better to conserve their strength and serve the community. Generally they just talk about it. Here, at Alda, they did it! The Friends and Methodists have formed "The Federated Church." It is served alternately by a Friend or a Methodist minister. A few years ago Charles Denman, a Friend, whose parents still reside in Alda, served the church. Now a Methodist minister gives it pastoral care.

The Methodists were second to none in their cordiality toward a visiting Friend. In the home of Frank Denman we heard the story of Alda, the federated church, and the work of Charles Denman, their son, who is doing church building and extension in Dallas, Texas.

It was here in Alda that we sat in fellowship with Linda Kay and her parents, about whom we have editorialized in a previous issue. It was then, if ever that we sensed the great, overwhelming divine life and love, as we sat with the little girl who was nearly blind.

This is Central!

Doubtless Central City, a short distance from Alda, was named for its position which, geographically, is not at the center of Nebraska, though in terms of the population and life of the state is nearly so. Certainly in the history of Nebraska Yearly Meeting it is truly "Central" City. Ora Carrell is now completing twenty-five years of service as President of Nebraska Central College, and with what consecration of life and talents, we all know! To be with Ora and Golda Carrell and the other Friends of Central City has always been alluring to this traveller.

It was the Commencement season in general and the Baccalaureate service in particular which furnished the occasion for our visit. There was also the attraction of the Cook family. Lindley and Corona Cook, together with Odessa Rayle, moved there a year ago from Portland, Maine, and Lindley Cook now serves the Meeting as pastor and also teaches in the College. Here in Central City is the close fellowship and inter-

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Reflections from London

More News on the U.S.S.R. Visit

By George H. Gorman

AT a Press Conference held in London on the day following their return from Moscow, four of the seven Friends who formed the Quaker delegation to the Soviet Union described, for ninety minutes, their experiences and answered the questions of the many reporters who attended.

Gerald Bailey, who gave a general outline of the fortnight's activities, said he was not going to spend further time in speaking of the interview with Mr. Malik, news of which had gone round the world, owing to the fact that at every airport at which their plane had stopped on the way home, reporters had met them. He did, however, want to stress the point that the importance of the interview should neither be exaggerated or minimised. Just as important, in his view, was the exchange of information with the people they met about the Russian and British way of life. The Malik interview must be kept in perspective and its main emphases, on the Quaker side, were restraint of propaganda against the west and freer intercourse between the East and West.

Hospitality Shown

The general atmosphere of Moscow was more normal than the group had been led to expect, and there was no animosity shown against the British visitors. The group had more freedom of movement in what they did and saw than any other post war delegation, and every reasonable request they made was complied with. Gerald Bailey commented on the limitless patience of those who were responsible for showing them round the places they visited, and on the warmth and generosity of hospitality they received everywhere.

These general comments were underlined by Margaret Backhouse, who said that she had expected to find the ordinary people anxious and nervous, as were those she had observed in Nazi Germany; but this was not the case, for the faces of those she saw showed happiness and dignity. They had a good sense of humor, and this was particularly noticeable in the interviews the group had, for in all of them they were able to laugh freely at one another's jokes, and also to achieve a real sense of friendship despite the difficulties of making conversation through an interpreter. Margaret Backhouse was impressed by the keen desire of all the people to work hard for the good of the community, and she was unable to detect any compulsion.

She was astonished at the kind of work the women were doing, and at their obvious pleasure in doing it well. Gangs of women were employed in heavy building jobs, road repairs, and street cleaning. There was equal pay for men and women doing work in the same category. Few children were in evidence as they had been sent out of Moscow to holiday camps because of the great heat.

Prison Camp

Kathleen Lonsdale described her visit to a prison camp for civilian prisoners, which was run in conjunction with a factory. They were housed in huts and slept in dormitories and the prison had a club house, baths and library. The aim of the institution was for the reformation of the prisoners. With regard to cost of living, Kathleen Lonsdale thought that it was comparable to that in this country, although in answer to a question she said that prices were going down there.

Mildred Creak told how friendly the people were and how greatly they enjoyed her efforts to pay the correct fare on a bus, which were highly complicated because she spoke no Russian and they no English.

The Mission Worth-while

The group united in their view that the Mission had been well worth-while, especially in deepening Anglo-Russian understanding. For they had many opportunities of pointing out issues in Russian life that troubled people over here, amongst which they tackled the problem of Russian Press reports of people in this country. For example, they were allowed to criticize freely the contexts of the new Russian review of English life entitled *News*. The Russians offered to print any articles from members of the group.

A fairly full report of this London Press Conference was broadcast on Moscow Radio.

Perhaps one of the most important suggestions the Quakers made was to the Patriarch of the Orthodox church, when they suggested that Christians from the East and from the West should meet together on a spiritual basis, leaving politics on one side.

Biological studies lend support to the ethic of universal brotherhood; for man is born with drives toward cooperation, and unless these drives are satisfied, men and nations alike fall ill.

UNESCO's Statement on Race Problems

NEW MEN'S ORGANIZATIONS IN FOUR YEARLY MEETINGS

The Men's Movement of Friends in America has now been organized on the Yearly Meeting level in eight of our Yearly Meetings. Great stimulus was given the movement when the Five Years Meeting last October officially recognized the Men's Extension Movement as one of its departments of service and endorsed the appointment of an Executive Committee of the Men's Extension Movement of the Five Years Meeting.

Yearly Meeting organizations had been operating prior to 1950 in California, Western, Iowa and Indiana Yearly Meetings. This year in response to presentations made by L. Glenn Switzer, President of the National Organization, and R. Ernest Lamb, Yearly Meeting committees to promote the establishing of men's groups on the local meeting level, were appointed by Nebraska, New York, North Carolina and Wilmington.

The following men were elected to serve as President or Chairman of the new organizations.

Nebraska: Joseph Henshaw, 4002 Newton Street, Denver 11, Colorado.

New York: August Garone, 8522 115th Street, Richmond Hill 18, New York.

North Carolina: Eugene C. Powell Jr., M-6 Sunnyside Homes, South Main Street, Winston-Salem, North Carolina.

Wilmington: Samuel Marble, Wilmington College, Wilmington, Ohio.

A booklet containing nine suggested studies for men in the local meeting has been prepared by Friends in Wilmington Yearly Meeting and is being made available to Men's groups throughout the Five Years Meeting. These studies are not intended to cover the whole field of men's activities in Christian service but they will prove stimulating and helpful to any group desiring to know what ministries might be performed in the local meeting and community. Copies for local leaders can be secured from the Five Years Meeting Secretary of the Men's Extension Movement, Merritt Murphy, Carmel, Indiana.

From Our Readers

To the Editor:

In the historical glimpse, "Quakers in Russia," (August 2 issue) it would be correct to mention a Friend from Media, Pennsylvania. Arthur G. Thorp, husband of Margaret Tabor Thorp of Detroit, Michigan, went to Russia as an architect and died there in 1931. He was held in high esteem by the Russians.

B. F. Whitson

Moylon, Pa.

WHAT HAPPENED AT SILVER BAY

New York Friends Confer

By Helen Buckler

The 256th sessions of New York Yearly Meeting was held July 27 through August 2. This was the fifth joint session of New York Friends. That it was held amid the beauty of God's handiwork at Silver Bay, Lake George, only sharpened Friends' consciousness of the weight laid upon them by their ancient testimonies in a frightened world that turns to armed force instead of to God. The presence of Friends from Sweden, Germany and England and of others about to depart for Friends' work in Kenya, Africa, added vividly to this awareness and enriched all sessions.

The excellence of epistles from thirty Yearly Meetings, the personal messages of Horst Legatis, Helga Hendricksen and Roger and Marjorie Wilson, and the historical data provided about the Meetings — all contributed to making their reading a vivid, warming experience. While no Japanese Friends were present to reinforce the strong plea of Japan Yearly Meeting for the use of peaceful methods between nations, there were with us eight Japanese divines and scholars.

The happy mingling and harmonious working together of both Yearly Meeting groups were reflected in the largest attendance so far at joint sessions and in the decision to meet again in joint session in 1952. The total registration was 570, with an additional 102 transients. Visitors were welcomed from twenty Meetings from California to New Hampshire. Almost one-third of the total registration was represented by the 186 boys and girls attending Junior Yearly Meeting, which was given over, under the guidance of twenty-one devoted counselors, to a study of "How Friends Grow." There was perhaps no more important work done at Yearly Meeting than was done in the seven different age groups of the Junior Yearly Meeting. Harold N. Tollefson of Richmond, Indiana, who helped establish New York Junior Yearly Meeting thirteen years ago, was present and spoke to this flourishing section of the Meeting.

The Yearly Meetings showed a joint gain of seventy members during the past year, and the addition of two Monthly Meetings: Elmira Meeting, long an independent Meeting, affiliated with Scipio Quarter, and the new Rockland Monthly Meeting became part of All Friends Quarter. Bethpage Meetinghouse is now open and Meetings are regularly held. Ridgewood had purchased land and plans have been drawn for a new Meetinghouse.

There were addresses by Roger Wilson, chairman of the Social Science Division of the University of Hull, England; Clarence Pickett; Stewart Meacham, former representative of the United States Department of Labor attached to the occupying forces in Korea; Lloyd Bailey of the Friends Committee on National Legislation; and Gilbert Kilpack, extension director at Pendle Hill. Friends appreciated these speakers, but felt a lack of opportunity to discuss the important concerns they brought forward.

The reports of the various committees were added to by reports of George Walton and Earle Edward for Friends General Conference; Harold N. Tollefson, R. Ernest Lamb and James R. Furbay for the Five Years Meeting; and Lewis M. Hoskins for the American Friends Service Committee. The principals of five Friends schools appeared on a panel discussing "Religious Life in Our Schools."

A new upsurge of interest was evidenced in prison work, Indian affairs, and race relations, while Rachel de Leeuw's report that the Committee for International Students and United Nations Personnel is now arranging invitations for an average of 29 persons a week as against but two a week three years ago brought satisfaction.

Each morning business session opened with a challenging message from William W. Clark, principal of Oakwood School. James F. Walker reported on the work of the Friends Fellowship Council. George Walton spoke on the evening of the last session.

If Friends entered upon this Yearly Meeting with a sense of opportunities lost in the past, they left it with the determination for the future that the gap between our present social order and the Kingdom of God must and shall be narrowed.

QUESTIONS WE ASK OURSELVES

As Friends left New York Yearly Meeting, they carried many concerns with them for future study, some of which were these questions: Why is the enrollment in Friends schools only 14% Friends? Why are only 29% of the teachers Friends? How can we increasingly respect and progressively release that of God in all of us? Have we done to much *for* other people and not enough *with* them? Though we have a race relations committee, do we have any appreciable number of persons of other races in our Meetings? Why do we not have more industrial workers in our Meetings?

Helen Buckler

CHRISTMAS—AND CHILDREN

Friendship Among Children and Youth, now in its seventh year, has shipped two and a half million gifts donated by people in this country to children and youth overseas. Parcels made up by the sender, or Share Your Friendship packages ($3.75) go to youngsters overseas as tokens of warmth and friendship. Gifts, but not used clothing or food, make up these parcels. No military toys are sent. The World Christmas Festival and Chanukah Festival, held in connection with the gift program, are celebrated on December 18 in this country and in the 18 foreign nations whose children receive gifts. Interested children and young people may contact this world friendship group by writing to Friendship Among Children and Youth, 220 Fifth Avenue, New York 1, New York.

* * * *

Friends wishing to adopt a Sunday School class of Indian children for Christmas should contact Ermin C. Perisho, Wyandotte, Oklahoma. For several years, friendship between Friends in other parts of the country and Indian children near the Friends center in Oklahoma has been nourished by these Christmas gifts.

A CENTENNIAL SERVICE

From rather incomplete records, it has been fairly well established that the Friends Meetinghouse at Amesbury, Massachusetts, has been in use for one hundred years. The poet, John Greenleaf Whittier, a member of the Amesbury Meeting, planned the building.

In recognition of the long period this Meetinghouse has served as a place of worship, the Amesbury Monthly Meeting of Friends plans a Centennial Service to be held this fall on September 30, at 2:30 at the Meetinghouse.

Alexander C. Purdy, Professor of New Testament at Hartford Theological Seminary, will deliver an address, "The Friends Meetinghouse and What it Stands For." Others taking part will be Russell D. Brooks and Milton Hadley, Field Secretaries of New England Yearly Meeting. A group of Friends from Lawrence, Massachusetts, will provide special music. Alice M. Perkins, a member of the Amesbury Meeting, has written a Centennial Hymn for the occasion. Friends living within the New England area and others having an interest in this place of worship are cordially invited to attend this service.

M. Jane Davis

The interest and support shown by religious leaders of all faiths in this battle against organized crime is one of the most hopeful signs I find today.

Estes Kefauver

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Communism, Democracy and Catholic Power, by Paul Blanshard; Beacon Press; 340 pages; $3.50.

Communism, Democracy and Catholic Power, like its earlier companion, *American Freedom and Catholic Power,* is highly controversial. When the book was reviewed in the *Nation* and the *Christian Century,* there were "for" and "against" reviews. Many peace lovers will deplore the book as divisive, likely to widen the gap between Catholics and Protestants. Other critics believe that the book reveals important conditions which must be realized and understood. Another critic claims that there is not any criticism of Catholics reported in this book which has not been discussed in *America, Commonwealth* or the *Catholic Worker.* (The latter is not an official publication of the Catholic Church.)

Undoubtedly the book will be widely read by people who have strong prejudices against the Catholic Church, and those prejudices will be strengthened. Other readers will be more discriminating; they will sense the danger discussed in the book, will note the information and clarify their own ideas. They will not give way to hate of Catholics and they will remember numerous Catholics who continue to be loyal Americans, who do their own thinking, and who are helping to remedy the situation which the Blanshard book describes. This book will make a real contribution, but only to that reader who has very genuine concern for truth and love.

William J. Reagan

A New Gospel of the Soil, by Ralph A. Felton; Drew Theological Seminary, Madison, New Jersey; 95 pages; forty cents.

Ralph Felton of Drew Seminary has done it again with a great booklet on the rural church. There are sixteen chapters packed with practical examples and pictures of how the rural church may live and why. Do you want to find out how country and small town churches can be great? Here are the answers — on placement, credit, soils and souls, father-son agreements, small community economics.

Of the sixteen parishes written up, there are four Brethren, two Mennonite, Methodist and Catholic, and one Lutheran, Christian, Presbyterian, Baptist, Episcopal and Friends communities. The Friends group is that of the Fairview Friends Meeting in Wilmington Yearly Meeting, Ohio. John Harvey is pastor there. Seven of the churches written up have active members of the Rural Life Association working in their church-community.

This booklet should be widely used in our rural meetings. It may be ordered from the Seminary or from the Rural Life Association, Quaker Hill, Richmond, Indiana.

Stanley Hamilton

GOING TO OXFORD?

(Continued from page 281)

American Quakers will feel a proprietary pride in hearing Frederick Tolles deliver his Presidential Address.

All Friends who can be in England during Commemoration Week are invited to journey to the north-west corner to share in the Tercentenary program. The Committee in charge of arrangements makes one urgent request, however. Under normal circumstances the district is not called upon to provide accomodations for a large influx of guests; much careful planning must therefore be done, and the Committee will be greatly helped if prospective visitors will indicate at the earliest possible moment their intention to be present.

If you are one of the fortunate persons who expect to attend it is important for you to fill out a preliminary form, and to send it to Commemoration headquarters in Lancaster, England, not later than September 30, 1951. Blank forms, together with a leaflet describing types and prices of accomodations, can be obtained from the Clerk of your Monthly Meeting, or from Friends World Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

POETRY CONTRIBUTORS

Allen Bowman, 3636 S. Nebraska, Marion, Indiana.

Lucile Coleman, 166 Park Avenue, Port Richmond, Staten Island 2, N. Y.

UNDER THE STARS AND GOD

Deep in the darkness of dreadful night,
Desperate, grim, they have trod,
Stunned by war's fury, seeing no light —
Only the stars and God.

Prisoners they, under merciless bands,
Barbed wire, terror, the rod;
Lifting starved faces, tremulous hands
Up to the stars and God.

They were expendable, snuffed in their prime;
Now, 'neath the silent sod,
Murdered, forgotten, they bide their time —
Under the stars and God.

Benjamin Allen Bowman

ON BEDLOE ISLAND

How small beside Miss Liberty we stand,
Lone wanderers upon an age-old land.
Her victory is visible; her hand
A blessed vision we can understand . . .
And to our eyes her message gives a glow
Of faith she plants within our hearts to grow —
As long as Liberty shall tower above
Our people and the land we own and love.

Lucile Coleman

THE FEARLESS

Integral of bone am I,
Oblivious to hate;
Individual of heart —
Belief: my mate.
No outer incredulity
Can destroy my creed:
I am impervious to hurt —
Stranger to greed.

Lucile Coleman

LET ME BUT TOUCH THEE

Let me but touch thee, Son of Man!
Hemmed in by fences barbed
With suffering, subdued by fear,
Blinded by tears, and garbed
In starkest weakness — it were vain
To try the dizzy leap
At God's atomic vastness. Nay,
It will suffice to creep
Trembling o'er dusty, beaten paths
To where Thy footsteps tread —
To touch the hem of the seamless robe
And rise as from the dead.

Benjamin Allen Bowman

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

NOTES ON CUBA

Wm. Merton Scott will return to Richmond in early September, after a two months visit to Friends groups in Mexico, Cuba and Jamaica. This is his second series of notes on his impressions of these countries, written from Cuba. Merton Scott is traveling for the Board on Peace and Social Concerns and for the Board of Missions.

Sick and ye visited me

Four Protestant churches, including the Friends, are joined to minister to the sick in Holguin, Cuba. On three days of the week they hold a clinic for the local people who are unable to pay for medical services. Doctors from the community contribute their services for one day of the week for this work. Eight thousand persons from this city have been treated in this program.

One day of the week, a child specialist is available to examine and treat little ones. Scrawny arms and legs, protruding abdomens and skin eruptions told a story of poverty and malnutrition which reminded me of Germany at the close of the war. There is relatively little tuberculosis but much typhoid and other diseases of bad water and internal parasites.

A laboratory with a microscope and various other pieces of contributed equipment is being developed to better serve the needs of the community. Many of the drugs for the pharmacy are supplied by the local physicians as a part of their contribution to the project.

The whole community benefits from this fine example of cooperation between Christian churches. It is a pattern which could be followed with good reason and consecration in many cities that I know in the United States.

Christians in Politics

Cuba lacks many things that she should have. Better highways, equipment for schools and books for the schools. The reason she does not have them is not primarily poverty. It is lack of moral responsibility on the part of elected officials. I am reminded by many incidents that political freedom means little apart from this sense of responsibility on the part of both officials and people. It creates a devastating sense of cynicism and bitterness if a citizen's freedom to vote for officials only serves to drain off public funds to enrich corrupt politicians.

Too often we too have not realized the importance of the religious, Puritan, Quaker, backgrounds of our political liberties, which provided a moral discipline and foundation for our political structure. To lose it would make democracy of little more worth than any other political system.

"But when the Puritan influence or its ethical equivalent really wanes, men begin to discover that the very salt which preserves the world from decay is being lost out of human experience." This Lynn Harold Hough wrote many years ago. It might be a comment on the current investigations in Washington of moral standards in public life.

These principles are emphasized in my thinking almost daily here, where they are preparing for their presidential elections in 1952. Here is missing the Protestant moral background which is so important to the operation of a political democracy.

A deep sense of concern in this area is apparent in too few individuals. However, here are occasional Friends who are serving in political parties or active in administration and public office or, as one Friend is, secretary to the mayor of a city. And the service is not with a sense of procuring advantage, but to build into the fiber of society on a community level the basic Christian principles.

One big happy family

A generation ago, seven brothers and sisters started a family cooperative. By natural increase and marriage this group now has 300 members. Small monthly payments are made and membership is restricted to the family. This cooperative has both the functions of a credit union and unemployment insurance plus social fellowship.

Annually the group hires a hall and has a family banquet. Usually there are 200 in attendance. This has resulted not only in greater financial security for the family, but also in a deeper sense of unity and fellowship that is very much needed in family life.

Three Generations

The few minutes at the close of Sunday School in Banes became a very moving religious service when they held a dedication service for a small child. Juan Guzman, the pastor, whom many will remember at Five Years Meeting, was in charge of the dedication of his grandchild. Three generations of Christian Quakers as a result of 50 years of work in Cuba! The work was begun by a conscientious objector to the Spanish-American War who wanted to serve the people of Cuba, Sylvester Jones.

Rural Chapels

First experience of chewing sugar cane! It needs strong jaws, and the juice runs from chin and elbows. This was in the field across the road from the small church. It began to get dark, people gathered, the primitive acetylene lights were lighted and the service began with spirited, unaccompanied singing of gospel songs. The seats were all full and some were standing in the doorway and in the darkness outside. The greater proportion of those present were young people, 20 to 35 years old.

Eager, alert, and intelligent, they have found newness of life and satisfaction of heart need in the gospel preached in this simple little chapel. There are six of these around Banes, four around Velasco, etc. Five hundred attend those around Banes, but the influence is much wider as weddings are performed (this is a break with the Catholic church for the people) and the members testify with their lives in the community.

Wm. Merton Scott

OUR ALLIES—THE CHURCHES

Alcoholism and the misuse of alcohol are among the many grave problems which Christians confront in modern society. Both personal and social consequences are involved. Intemperance is a destructive force in family life, a factor in industrial and traffic accidents; it occasions private and public economic losses, and is a contributing cause in many illnesses. The alcohol problem is not only a major one in the field of public health and welfare, it is also one with profound religious and moral implications.

The religious significance of this problem is rooted in our conviction that God has entrusted man with life, the world and all created things. Any use of these which obstructs right relations between man and God, and man and his fellows is sin; and the result of personal sin is social evil. As Christians, members of churches—both laity and clergy—we confess our indifference and ineffectiveness in dealing with this whole issue. We have been remiss in studying the personal and social causes of intemperance, too easily accepting or rejecting the teachings and customs of the past. We have failed to provide an adequate program of education. We have let inertia take the place of social action on this vital issue.

We therefore now pledge ourselves and call upon our churches and church members to make a careful examination of the facts available to us through modern science, to interpret them in the light of Christian principles, to make such pronouncements and take such actions as we may be led to pursue under the guidance of the Holy Spirit.

National Temperance Digest

The Sunday School Lesson

Prepared by Russell E. Rees

For September 23—World Citizens

Isaiah 65:17-25; Acts 17:24-28

It was one of the deepest convictions of Old Testament writers that God was preparing great, new things for His people. The present earth and the present behavior of people did not represent the full purpose of the Eternal. Nothing less than a new heaven and a new earth were in the dream of God. Many writers tried to put into words the full meaning of this dream. Jerusalem was to be a place of joy, in which childhood would be secure and happy, and old age would be serene and without fear. In this happy condition men would build houses and live in them, plant gardens and eat the fruit of them, work with their hands and see the fruition of their plans and purposes. "They shall not hurt nor destroy in all my holy mountain."

Is this poetry and unrealistic idealism? What would the people of Korea think of such a passage as this one from Isaiah? What has happened to the dream of God? Or is this a fancy toward which men look, but which they never hope to achieve?

Now the book of Acts is good parallel reading, lest we become either escapists or cynics. "God has made of one blood all nations of men" is the foundation of the faith in a new world. Anything less will lead men into some dead end street. Nationalism and racism, carried to their ultimate conclusions, will make a shambles of the earth, not a garden.

Science has supplemented faith in respect to the unity of the human race. Blood types are universal, and it is known by the medical science that race has nothing to do with quality of blood.

It is high time for us all to realize that we are on this earth according to the plan and purpose of the Eternal God, and that we stand or fall together. If you segregate and persecute a group of people you help to create within them certain attitudes and practices, even certain physical characteristics which threaten the whole of society. If you force a nation to live at substandard levels, you are doing something like tying a string around one finger and not allowing the blood to circulate through the finger. If left long enough the finger will become infected and will poison the whole of the body. You cannot continue very long to have a healthy mind and have gangrene in your feet. Neither can we continue very long to have starvation and disease rampant in one area of the world while we have over-indulgence and profligacy in another area.

"We are also God's offspring," and we must behave according to the implications of that fact. The people of the world do not need a master, but a brother. Each time we make a show of power without a corresponding show of sympathetic concern for the well-being of people we hasten the day when the ills of the world will bring a blight to our own society. Isaiah's dream was not an idle fancy, an escape from a stern reality, a flight to naive idealism, but a down to earth recognition of the necessity which is upon man to shape his conduct to the pattern of God, or to fail in all that really matters. We either work toward the new heaven and earth, or we stand in desperate danger of loosing the one we have.

Questions:

1. What other illustrations besides blood types can you think of to show the unity of mankind?
2. What major changes in society would have to take place before a dream such Isaiah's could come true?

For September 30—Into All the World

Romans 15:14-29

One of the greatest chapters in American history has to do with the exploration and settlement of the Northwest territory. Every time I ride across this part of the country and see the improved farms and the growing towns and cities I am reminded that only a century and a half ago this was all virgin territory. Our ancestors who ventured into the west were hardy people, breaking trails and clearing land and planting civilization. Not for them were the established villages along the eastern coast, for they had heard the "interminable whisper, day and night repeated so, Something hidden, go and find it."

This story is matched by the other story of the spread of the Gospel in the first Christian century. Jerusalem became, not the end of the world, but its beginning. Slowly at first, then with a growing imperative, they saw Judea and Samaria and the uttermost parts of the world. The wilderness of an unredeemed humanity lay all about them, and they were restless until the good news of the Gospel should be told from end to end of the world.

No one had this fever burning to a hotter temperature than did St. Paul. Once he was convinced that in Christ was all the fullness of God, he could not sit down either in Tarsus or Antioch or Jerusalem and enjoy the benefits of the good news, for he must carry it to all places where there were people to hear. His vision and his dream always outstripped his physical ability. He did very well to plant churches in Asia Minor, then in the Greek peninsula, but then he dreamed of Rome and of Spain, and one feels sure that if he had reached Spain he would have been just as anxious to go on into other parts of Europe.

There is something woefully wrong with a complacent Christianity. If the young church had recognized and accepted any geographical limitation I think we should all agree that it would have missed the central point of Jesus' message. An evangel which balks at mountains or oceans or racial or national lines fails to be the good news of Christ. For his Gospel there can be no lesser name than universal.

A young convert went to his pastor and asked for a book on geography. Asked why he wanted it he said, "I have prayed for all the places I know, and I want to know more places to pray for." The mission of the church, even the Society of Friends, does not end with Cuba, Jamaica and Africa, but we need the kind of imagination which causes us to pray for the uttermost parts of the earth. The war has taught us many new names of places in Korea, and the new knowledge carries with it new responsibility. Surely it is not enough for us to send an army there. We must go, in fact we should, long ago, have gone there with the message of Christ.

George Fox and the Valiant Sixty caught the same imperative, and the tight little Island became too small for their dreams. They ventured forth into a world which became their mission field. If one truly becomes concerned for people, and believes that there is something of unmeasurable worth in every one, then he is possessed by a divine restlessness to reach the last person with his religious message.

Questions:

1. Is there a slacking of the missionary movement in our day? If you answer yes, then why has it happened?
2. Where are the signs of concern for people being expressed in the Society of Friends? To what degree is the Service Committee implementing this concern? How is your meeting expressing in tangible form, its real "passion for souls"?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

M. Marie Cassell will serve at West Newton Friends Meeting (Western Yearly Meeting) as pastor during the coming year. She has been at Tellico Plains, Tennessee.

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Helen K. Ford, whose article on the Ragoli Bible appears elsewhere in these pages, is now serving with California Yearly Meeting at a mission in Central America. It has been reported that she is seriously ill at the present time.

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Wilfred E. Littleboy was appointed Clerk to the Conference in 1952 at a meeting of the World Conference Committee in London on July 19. He has been in earlier years Clerk of Meeting for Sufferings and Clerk of London Yearly Meeting.

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Elma Thompson, who received a teaching certificate this June from Penn College, has accepted a position at Friends Boarding School, Barnesville, Ohio, where she will teach English and physical education.

* * * *

George Walton, Headmaster Emeritus of George School, Pennsylvania, will speak to the combined faculties of Lincoln and Moses Brown Schools on "Quaker Education" on September 17 at Lincoln School, Providence, Rhode Island.

* * * *

Donald Stanley, formerly pastor of Gray Meeting in Indiana and Earlham College student, has been serving as Secretary to Lincoln (Virginia) Friends Meeting this summer. He is working toward a Master's Degree in Philosophy of Religion at Oberlin Theological Seminary during the school year.

* * * *

Wayne Carter of Russiaville, Indiana, recent graduate of Earlham College, will serve as Monthly Meeting Secretary with Homewood Meeting in Baltimore, beginning September 15. He has been active in Young Friends work in Western Yearly Meeting and has served on the Board of Christian Education of the Five Years Meeting.

* * * *

Kenneth M. Crooks, Headmaster of Happy Grove School and our correspondent in Jamaica, reports that considerable wind and water damage was done to the school during the recent hurricane, but no one was injured. The Friends Center at Kingston suffered only water damage, although the city itself was badly hit and without light, water, power, telephone, newspapers and mails for some time. The Jamaican Young Friends Conference held at Happy Grove School was terminated earlier than expected when the approaching hurricane was announced. According to early estimates, damage to the island is in the neighborhood of sixty million dollars.

* * * *

Earlham College sponsored a Friends "Church Music Conference" at Quaker Haven, July 28-August 1. Sixteen persons attended the conference, which was devoted to the problems of organizing and directing church choirs. Leonard Holvik, head of the Earlham College Music Department, directed the conference, with emphasis on both discussions and laboratory singing.

* * * *

Gilbert and Minnie Bowles, who have been visiting in Japan, mailed this note on July 27 to THE AMERICAN FRIEND: "The posting of this card will be evidence of our safe return to our Honolulu home — after a rich experience with old and new Friends and friends from April 7 to July 24. Thanks for the ever-stimulating issues of THE AMERICAN FRIEND."

* * * *

After forty years in the ministry as a member of Iowa Yearly Meeting, Arthur Hadley is retiring from active ministry and will move to Winterset, Iowa, with his wife, Nettie Hadley. Thirteen years of their ministry was spent in Oklahoma as missionaries with the Osage Indians. The last three years of their ministry have been at Earlham, Iowa, the boyhood home of Arthur Hadley.

* * * *

Friends University recently approved granting the Bachelor of Theology degree. The new degree will require five years of college work, including the A.B. or its equivalent as a prerequisite. This addition to the curriculum was made by the University in recognition of the need of offering additional training to ministerial students and prospective Christian workers.

* * * *

Some weeks ago the Friends Consultative Committee on Foreign Affairs appointed a sub-committee to prepare a small pamphlet dealing with the possibility of breaking the disarmament deadlock. The Committee is composed of Harrop Freeman, Chairman, Philip Jacob, Robert W. Frase, Elmore Jackson, David Cavers and John Ferguson, Secretary. They hope to have something ready for print in the late fall.

* * * *

William Reagan addressed the afternoon and evening sessions of the Southern District Church of the Brethren Men's Movement meeting at Ludlow Falls, Ohio, recently. Over five hundred men attended each meeting. His topic was "The Challenge of the Second Half of the Century." The Brethren men dedicated four heifers for overseas relief during the meeting, bringing the total of heifers they have sent abroad to 12,000.

* * * *

Robert, Ingeborg and Diana May Jones are spending a few weeks in New York while Robert Jones is preparing a report for the Technical Assistance Administration of the United Nations and the Ecuadorian government on his observations and experience in that country in the field of community development employment. On his way north he spent several days with Friends in Mexico City, staying at Casa de los Amigos (Friends House).

* * * *

Friends will remember with appreciation the service of Robert Shattuck as Secretary for the Peace Board of the Five Years Meeting. Robert Shattuck with his wife Evelyn and their son Lawrence recently sailed for England and Scotland, where Robert Shattuck will do research work in the literature and traditions of the Presbyterian faith and life. The Shattucks now serve Calvary Presbyterian Church at Long Beach, California.

* * * *

Kenneth and Geneva Eichenberger returned to Spokane, Washington, where they own and operate a religious supply business, following the sessions of Iowa Yearly Meeting. Kenneth Eichenberger has served for two years as Superintendent of Iowa Yearly Meeting. One son, Dick, will return to William Penn College as a student this fall, and the other son, Ted, will continue his studies at George Fox College in Oregon.

* * * *

The Friends Committee on National Legislation will soon move to 104 C Street N. E., Washington, D. C., a location nearer the political activity of Capitol Hill. A house has been purchased for them by the Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington 6, D. C. The F.C.N.L. is requesting interested Friends to send contributions toward the $26,000 required to purchase and equip the property. Contributions may be sent and earmarked to the Friends Meeting of Washington.

* * * *

Martha Peery of Thorntown, Indiana, is a recipient this year of the John S. Welles Fellowship, the highest scholar-

ship recognition given at the Hartford Seminary Foundation. The Fellowship provides for two years of graduate study either in this country or abroad. Martha Peery, who graduated from Earlham College in 1944, received the Bachelor of Divinity Degree at Hartford in June. She is the fifth woman in the more than sixty years of the award's history to receive it. She will not use her Fellowship next year, but will serve with the Board of Missions at the Girls School in Ramallah, Jordan, as a teacher. Last year Martha Peery spent seven months in Europe with the American Friends Service Committee.

* * * *

David O. Stanfield, Chairman of the Young Friends Department of the Board on Christian Education, will represent the interests of the Board when he attends the Eighth International Audio-Visual Workshop at Green Lake, Wisconsin, September 2-8. The workshop, under the auspices of the International Council of Religious Education, has become the event in the audio-visual year when materials, equipment and techniques are revised and improved, as well as being an educational experience for the workers.

* * * *

Quaker Lake Conference Center of North Carolina Yearly Meeting has already made possible two summers of happy experience in Christian camping for young people and adults in the Yearly Meeting. A Master Plan for Quaker Lake envisions an area given over exclusively for retired ministers and Christian workers, a space for family cabins to which members of the Yearly Meeting can come at any time for a vacation and rest, a public picnic area, a nature trail, a meetinghouse and a camp lodge.

* * * *

Friends at North Carolina Yearly Meeting recently "tabled" a recommendation to eliminate racial segregation at Guilford College. The Yearly Meeting was asked to recommend that the Guilford College board of trustees develop a policy as soon as feasible which would end racial segregation. The board chairman explained that the board has never in its history adopted a policy of racial segregation. A majority approved the recommendation, but a few opposed and no action was taken on the matter.

* * * *

School Affiliation Service is planning another weekend workshop conference to be held at Spring Mountain House in Schwenksville, Pennsylvania, October 5, 6 and 7. Participating in the conference will be approximately 75 teachers and students, many of whom are attending School Affiliation projects in Europe this summer. Among those expected to attend the workshop are Leonard Kenworthy, professor of education at Brooklyn College; Walter Mohr, teacher at George School; Alice Liveright, principal of Logan School in Philadelphia; Dr. Dallas Pratt, psychiatrist and consultant to students at International Student House in New York; and Otto and Selma Klineberg from Columbia University.

* * * *

Margaret Jones, well-known to many Friends, recently visited Kranichstein, the American Friends Service Committee headquarters in Germany, during a recent conference of A.F.S.C. workers in that country. She is now serving as director of the Friends Center in The Hague, Holland. Of her experience she writes, "The Quaker headquarters are in an old hunting lodge belonging to the Prince of Hesse and in his family for generations . . . There is a remarkable spirit about the place, too; one feels it at once . . . I looked through the Guest Book; there you saw a little of what Kranichstein has meant to the hundreds who have been there since it was opened back in 1949 . . . I wished that all of our A.F.S.C. board members could visit Kranichstein, could see the way in which these young appointees carry on their work, in the name of the Society of Friends. For me, it was a peculiarly rich experience."

Friendly Fellowship

ACKWORTH QUARTERLY MEETING, IOWA
Ackworth Quarterly Meeting at Middle River, Iowa, began with Herbert Pettengill, pastor at Des Moines, bringing a message, "Wanted—A Peculiar People," on August 11. Officers were elected at the afternoon missionary conference, including Margaret Michener of Ackworth as president, May Wallace of Smyrna as vice-president, Bessie Michener of Motor as secretary. Hugh Barrett, pastor at Ackworth, brought the Sunday morning message, "The Churches' One Foundation is Jesus Christ Her Lord." Myron Haas, the Young People's Superintendent, conducted the Sunday afternoon session, with Donna Shiffly of Middle River and Jean Mosher of Motor aiding with the music. Harry Dillon, pastor at Indianola, spoke to the young people.

Anna Vore

* * * *

DENVER, COLORADO — Penn Quarterly Meeting was held in the Denver church on August 11, and gave renewed interest and inspiration to all present. The main thought of the day was that of Stewardship, clearly defined in the worship hour message by T. Clio Brown. Interesting and helpful reports of the Yearly Meeting at Pueblo were given by the pastors and members who attended. Reports of Palmer Lake, Deertrail and Denver show gradual growth in spiritual values, including missions, temperance and stewardship. Palmer Lake reported 200 new books in its library. Lyman Platt, Deertrail, recommended the paper "Listen." Clio Brown took subscriptions for the *Rocky Mountain Friend,* which the meeting declared to be a very fine move by the Yearly Meeting. Lloyd Hinshaw gave a good report on Young People and the progress they are making. All three Meetings have held successful Bible Vacation Schools. Ava Maris gave a helpful talk on "Security," which is possible even in these troubled times.

Melda D. Person

* * * *

MINNEAPOLIS, MINNESOTA — Recent news from Minneapolis Friends Meeting indicates activities in several fields. The Meeting has just welcomed the Displaced Persons family it is sponsoring, Grigorijs and Murdza Pudulis, and their children, Sibilla and Karina, from Latvia. Housing accommodations have been found and Grigorijs has a job as a painter. During the months of September and October, special Sunday evening programs will be held, with various church and civic leaders as guest speakers. A special emphasis week under the leadership of Harold Tollefson will be held November 4-9 with the theme, "The Message of Friends for Today's World." One of the adult classes recently sponsored the American Friends Service Committee ad, "A Time for Greatness," in two Minneapolis papers. The Meeting has also been a distribution point in this area for the pamphlet, *A Quaker View of U.S. Foreign Policy.* The pastor, Richard Newby, at the request of the A.F.S.C., has been working with local church leaders in forming public sentiment against Universal Military Training. He is also serving on a special committee appointed by the mayor of Minneapolis to plan a city-wide program of relief for Korea. Since July 1, 1950, Minneapolis Meeting has welcomed forty-five new members into associate and active membership.

* * * *

QUAKER HAVEN, KANSAS—The second conference at the Kansas Camp Quaker Haven, held July 23-27, found some three hundred young people and workers assembled from over Kansas Yearly Meeting. The young people came from Friends churches in Kansas, Oklahoma, Missouri and Texas. The Quaker Haven Camp, located on a bluff overlooking the winding Arkansas river and looking down upon the peaceful town of Arkansas City, Kansas, was the scene of activities influencing the lives of youth for Christ and for His Church. The theme of the conference, "Revive Us Again," became alive and meaning-

ful as the teachers and evangelist, Walter Nelson, professor at Friends Bible College, Haviland, Kansas, presented the call of Christ. The conference opened with pictures showing the progress of the campsite, presented by Merle Roe, Yearly Meeting Superintendent. The two Friends schools in Kansas Yearly Meeting were presented by their presidents in the course of the conference. Alfred Miller, missionary on furlough, spoke of the work of Kansas Yearly Meeting in Congo Belge. The inspiration of these services cannot be measured except in terms of eternity.

A. Ferguson

* * * *

WINCHESTER QUARTERLY MEETING, INDIANA—The Men's Fellowship Meeting of Winchester Quarterly Meeting was held at the Timbers on July 30. After an evening meal in the lakeside cabin, the group of approximately eighty men formed a circle. After a short business meeting by the Winchester group, the meeting was turned over to the Quarterly Meeting Chairman, Bob Zimmerman of Muncie, who introduced Errol Elliott. The speaker stressed the importance of such a meeting, outlining much work that groups of this kind could do. A round table discussion followed. The meeting adjourned to meet in Farmland in October.

Samuel M. Hinshaw

In the Larger Circle

Sarah Chakko of India was recently elected a President of the World Council of Churches, the first woman to serve in this capacity. She is the President of Isabella Thoburn College, Lucknow, India, and has held, among other offices, a vice-presidency in the World's YWCA. She visited America in 1950 and spoke widely throughout this country.

* * * *

American Protestant mission boards have been served notice by the Chinese Communist government that they may no longer finance religious, educational or charitable work in China. The decree ordered the American groups to cease their work immediately. This makes official a policy already long in force. Foreign missions may contribute their properties to Chinese churches, but only unconditionally. Buildings owned by Chinese churches and church organizations will be tax exempt, the decree stated.

A thinking driver doesn't drink; a drinking driver doesn't think.

* * * *

It's getting to the point where calling a person "A Man of Distinction" is an insult.

National Temperance Digest

TO TRAIL'S END

(Continued from page 282)

locking interests of college and church.

Overnight in the home of Herbert Watson, who is the loved "veteran" in service to the College and the Yearly Meeting; breakfast in the home of Raymond Mesner, our co-worker in Quaker service in France during the first World War; and then on our way Eastward to Oskaloosa, Iowa, and the home of our sister, Lela Gordon! The path onward from Oskaloosa to Richmond is well beaten by this traveller.

IN RETROSPECT

As the miles homeward were registered, finally to total more than four thousand, our experiences of the past two weeks, one by one, passed again in review. There is a sense in which a traveller returns with a *chain* of memories and also *one* impression. We had, as our readers would know, a great sense of gratitude to Friends and Meetings whose service to this traveller was much more than hospitality.

There was also a sense of disappointment in the brevity of time afforded. But more of that and of the appraisal of the problems among Friends East and West in the next issue of this journal.

There was Richmond ahead! The "headquarters" of the Five Years Meeting were there, but they could not be quite the same to us again, for the Five Years Meeting at Deer Trail, La Junta and the other Meetings we had visited were, in the last analysis, more truly the Five Years Meeting than any "headquarters" could possibly be. If our local Meetings prosper, so does the Five Years Meeting. For this larger body is but the united concern and service of our local Meetings, and the channel by which their reach is greatly extended.

There ahead of us was also home. There is no near synonym for "home" in the English language and, in some languages, there is no word for it at all. It is a beautiful word, second only to the idea for which it stands. Pronounce it—there is a lingering hum to it, like that of a vibrant choral *Amen.*

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BIRTHS

HAINES — To Donald L. and Alice Whetstone Haines, a daughter, Faye Alice, on July 23, at New Burlington, Ohio.

JAY—To Robert A. and Thelma Allen Jay, a daughter, Katherine Roberta, on July 20, at Wessington Springs, South Dakota.

LEWIS — To Wayne and Mary Catherine Lewis, a son, Dale John, on July 19, at Gate, Oklahoma.

MARRIAGES

RALSTON-WOODWARD; SCUITTO-WOODWARD — Jeanne Woodward to Charles Ralston, and Patricia Woodward to Thomas Scuitto, on June 16, at the new Friends Memorial Church in Seattle, Washington, with Milo C. Ross officiating. The brides are the daughters of Wendell and Esther Woodward of Seattle.

SELLER-MCCRACKEN — Jeanette McCracken, daughter of John E. and Mable McCracken of Argonia, Kansas, to Charles Seller, son of Archie and Ruth Seller of Wichita, on July 22, at Argonia, Kansas. John McCracken, pastor at Argonia and father of the bride, officiated.

WILSON-DRAKE—Lois E. Drake of St. Marys, Ohio, to H. Mearl Wilson of Bluffton, Indiana, on July 28. Mearl Wilson has been serving as pastor of the Keystone Friends Meeting, but is closing his work as pastor this summer.

GOLDEN WEDDING ANNIVERSARY

A reception was held at the Lafayette Avenue Meetinghouse, Brooklyn, New York, in honor of Charles Gilpin and Anna Travis Cook on the occasion of their Fiftieth Wedding Anniversary, July 31. Because of New York Yearly

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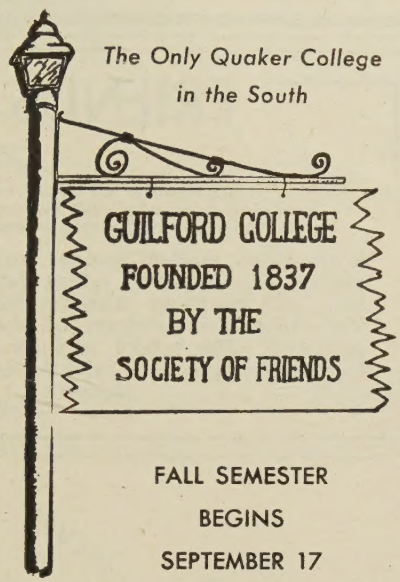
Meeting, the celebration was advanced to July 21. About one hundred friends and relatives were present, and a gift was presented to Charles and Anna Cook in appreciation of the fellowship of their fifty years in the Meeting. Anna Cook is a birthright member of the Lafayette Avenue Meeting. Charles Cook transferred his membership from the Darlington, Maryland, Meeting to Lafayette Avenue Meeting in 1899.

DEATHS

GRIFFITHS—Clarence Morgan Griffiths, on June 23, at Miami, Oklahoma, aged seventy-seven. His parents, Thomas Morgan Griffiths and Elizabeth Thomas Griffiths, pioneered from Cherokee County, Kansas, to what is now Ottawa County, Oklahoma, when Clarence was two years of age. He maintained his home in this county for the remainder of his life. He attended Worcester Academy at Vinita and Drury College at Springfield, Missouri. In 1899 he married Alice Haworth, who passed away in 1925. Of their four children, three survive: J. Howell Griffiths of Burkeburnette, Texas, W. Tom Griffiths of Wichita, Kansas, and Gail Schultz of Wichita. Arefa M. Stanley, to whom Clarence Griffiths was married in 1935, also survives, as does a sister, Lula E. Griffiths of Miami. In early manhood, Clarence Griffiths was converted and associated in active membership with the Friends Church at Miami. He was also active in the larger concerns of the Society of Friends. He was a member of the Associated Executive Committee on Indian Affairs; a delegate to the Friends World Conference at London in 1920; and long a member of the Board of Directors of Friends University at Wichita, Kansas, serving as vice-president of the Board. He observed Miami and Ottawa County from its pioneer days to the present, participating actively in this development and leaving the impress of his personality upon it.

PICKRELL — Carrie Pickrell, on July 22, in Seattle, Washington, aged eighty-three years. Born in New Sharon, Iowa, she was the daughter of Elizabeth and Isaiah Pickrell. She was a graduate of Cleveland Bible Institute. For a number of years, she was an overseer in the Northeast Tacoma, Washington, Meeting, but recently united with the Friends Memorial Church in Seattle, Washington.



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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister. 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W Mesner, Minister, 29 Tremont Street. Phone 47447

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381 Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 6th through September, at 11:00 a. m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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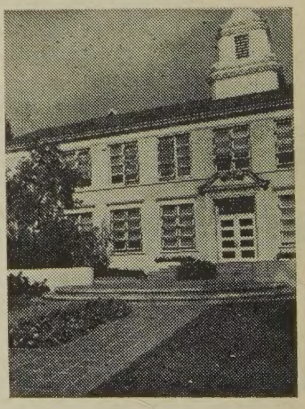

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